

XII  
A N

Earnest CALL  
To the PEOPLE of  
ENGLAND,  
TO

Beware of the TEMPTATIONS  
OF THE  
*Regicide. LUDLOW,*

To Contract the Guilt of the MURDER  
of KING CHARLES the First, by  
a Conceit that the Shedding of that  
Royal Bloud was no MURDER,  
but an Act of Justice.

---

*My Enemies (being more solemnly cruel) will,  
it may be seek to add (as those did who Cru-  
cified Christ) the Mockery of Justice to the  
cruelty of Malice. 'Eikon Basilan' the First  
Edition p. 256.*

---



Printed in the Year, 1692.

*Edm. Ely, the author*

20 H.

Respectfully,  
J. D. L. W.

put an Act of Justice.  
Royal blood was no MURDER,  
a Countess that the shedding of that  
of KING CHARLES the first by  
For cause the Countess the MURDERER

[illegible]

Printed in the Year, 1892.

*An Earnest Call to the People  
of ENGLAND, &c.*

My Dear Countrymen, (I speak to you)  
**B**E Not Deceived, GOD is not  
 Mocked: for whatsoever  
 a man Soweth that shall he also  
 Reap: Consider these words of  
 the *Apostle*, and be Assur'd that  
 all those, who had an Hand in  
 Shedding the Blood of our Gri-  
 cious Sovereign, and all those,  
 who being then Unborn, do Now  
 involve themselves in the Guilt  
 of that *Innocent Blood*, by concu-  
 ring with the REBELS in the  
*Approbation* of their *Diabolical*  
*Fact*, Be Assur'd, I say, that one  
 day they shall all Feel (if they do  
 not truly Repent) what it is to

*Fall into the hands of the Living*  
**GOD.** This Impenitent REGI-  
 CIDE Pretending a great Love  
 for *Old England* (as he speaks;  
 'My Love, says he, to *Old Eng-*  
 'land is such as can never be  
 'shaken!) endeavours with all his  
 might to *Seduce* the People of  
*England* to their Eternal De-  
 struction, by making them to  
 Partake of His Guilt in the most  
 Horrid Murder that was ever  
 Committed since the *Crucifixion*  
 of the Lord of *Glory*. He would  
 falsly impose upon the minds of  
 his Readers, the Belief of a thing  
 so Incredible, that the bare men-  
 tion of it is sufficient to Enflame  
 any one of common Ingenuity  
 with an Everlasting Indignation  
 against so Impudent an Attempt.  
 viz. to Perswade us to believe  
 that King CHARLES the First  
 was



was Guilty of the Death of his  
 Father, and that by Poysoning;  
 ' That King CHARLES the Se-  
 ' cond, says he, *Letter* p. 5. went  
 ' off by poyson'd *Chocolate* to  
 ' make way for his Brother, when  
 ' matters were well prepar'd to  
 ' set up the *Romish Idolatry*, is a  
 ' thing generally believ'd, and so  
 ' it was that King JAMES the First  
 ' was so dispatcht. --- Well, right,  
 ' or wrong, King CHARLES a-  
 ' scended the Throne upon the  
 ' Twenty-seventh of *Mar.* 1625,  
 ' and at the first gave the World  
 ' a Prospect what was to be ex-  
 ' pected from him; for he instant-  
 ' ly took the Duke of *Buckingham*,  
 ' and *Laud* (the Bishop of *Bath*  
 ' and *Wells*) into admir'd Inti-  
 ' macy, and Dearness, and made  
 ' them the chief Conductors of  
 ' all Affairs in State, and Church:  
 and

and that aspiring Prelate had  
the Guidance of his Conscience.

*Answer.* Since that Admirable  
Learned Prelate had the Gui-  
dance of His Conscience, 'tis ma-  
nifest the Duke had no Influence  
upon Him, so as to Pervert Him  
to any course of Irreligion. This  
Man (says he) after the Death  
of the Duke of B. was the Sole  
Favourite, and was prefer'd to  
the Bishoprick of *London* in his  
way to *Canterbury*.

What blessed Effects there were  
of the same *Inclinations*, which  
Mov'd this Incomparable Know-  
ing and Virtuous Prince, to Ad-  
mit this most Learned Prelate to  
such an Intimacy, and Partici-  
pation of his deepest Counsels,  
will be seen by the Learned and  
Pious, throughout All Genera-  
tions, in the Writings of this Ad-  
mi-

mirable Exemplar of Royal Fortitude, and Christian Patience, who so Gloriously lay'd down his Life for the Preservation of a *Pure Conscience* from the Pollution of Perjury, in Violating his Oath to maintain the Laws of this Kingdom, particularly those, that Concern the Church, the Matter of those Laws being most Agreeable to His Judgment, so that He Knew it would have been His Duty to have Desir'd that such Laws should have been Made in his Time, if they had not been Made before He came to the Throne: So Unreasonable, so Unconscionable, so Trayterous, so *Diabolical* was it for LUDLOW, and his Companions to Urge Him to the Abrogation of those Laws, and at length to Murther Him for Adhering to the Dictates of  
so

*So Pure a Conscience.* Oh, My Dear  
 Brethren, hearken I beseech you,  
 to these words of Our Persecuted,  
 Our MURDER'D SOVERAIGN,  
 whose Blood will most certainly  
 Cry for Vengeance against this  
 whole Nation, if the *Approbation*  
 of the Shedding of it (which God  
 Forbid) should ever become a  
*National Sin*, through the Instiga-  
 tion of the DEVIL, By such In-  
 struments as LUDLOW. Thus  
 speaks this Mirror of Royal Vir-  
 tue in his Discourse concerning  
 'The Differences between the  
 'King, and the Two Houses in  
 'point of Church-Government.  
 'As to My particular engagement  
 'above other men, by an Oath a-  
 'greeable to My Judgment, I am  
 'solemnly oblig'd to preserve that  
 'Government, and the Rights of  
 'the Church.

'I have oft wonder'd how men  
 'pretending to tendernefs of  
 'Conscience, and Reformation,  
 'can at once tell Me that My Co-  
 'ronation Oath binds Me to Con-  
 'sent to whatsoever they shall  
 'propound to Me (which they  
 'urge with such violence) tho  
 'contrary to all that Rational,  
 'and Religious freedome which  
 'every man ought to preserve;  
 'and of which they seem so ten-  
 'der in their own Votes; yet at  
 'the same time these men will  
 'needs perswade Me, That I must  
 'and ought to dispence with, and  
 'roundly break that part of My  
 'Oath, which binds Me (agree-  
 'able to the best light of Reason  
 'and Religion I have) to main-  
 'tain the Government, and Legal  
 'Rights of the Church. Yet up-  
 'on this Rack chiefly have I been  
 held

' held so long, by some mens am-  
 ' bitious Covetousness, and Sacri-  
 ' legious Cruelty; torturing (with  
 ' Me) both Church and State, in  
 ' Civil dissentions; till I shall be  
 ' forced to consent, and declare  
 ' that I do approve, what (God  
 ' knows) I utterly dislike, and in  
 ' My Soul abhor, as many ways  
 ' highly against Reason, Justice,  
 ' and Religion.

I shall not undertake to med-  
 dle with History in this Paper  
 farther than what concerns A. B.  
 LAUD, and B. MOUNTAGUE. By  
 the *Notoriety* of the Falsehood  
 of LUDLOW'S Reflections upon  
 Them, any man may Judge what  
 Credit is to be given to him in o-  
 ther Matters. How Prodigiously  
 False his Charge against *Moun-  
 tague* is, I have shown in My Pa-  
 per Entitled, A *Vindication* of  
 the



the Honour of King CHARLES the First. It is certainly to the Praise and not to the Dishonour of A. B. *Laud* what this *Regicide* Truly Reports of Him *p. 9.* ‘*Laud* solicited the King to shelter *Mountague* from the Prosecution of the Commons, and upon the occasion of that Prosecution I said, *I seem to see a Cloud arising, and threatning the Church of England, God for his Mercy dissipate it.* The words following, tho He design’d by them to Reproach the King, do most certainly tend to his Eternal Praise in that He saw the Resplendent Merit of that wonderful Learned Man, tho Overcast with the Mists of so much Obloquy and and Publick Reproach. ‘The King appear’d incens’d at the Prosecution, and sent a Message  
‘to

'th the *Commons*, that *Mountague*  
 'was his *Chaplain*, and he had  
 'taken the business into his own  
 'hands: he afterwards granted  
 'him a *Pardon* of all Offences, and  
 'made him Bishop of *Chichester*.  
 Well, S<sup>r</sup> and what then? Most cer-  
 tainly for so doing this Blessed  
 Prince, throughout all Generati-  
 ons, shall have the Praise of all  
 Learned Men that read the La-  
 tine Writings of this excellent  
 Prelate, and are themselves as he  
 was, stedfast, and Judicious Adver-  
 saries of the grossest Errors of the  
 Church of *Rome*. I do not under-  
 take to Vindicate all his opinions,  
 but I can prove that the Errors  
 of his most *Confident* Adversaries  
 were far worse than the worst of  
 His. p. 15. This State-Sophister  
 falls again upon A. B. *Land*, 'Bi-  
 'shop *Land*, says he, took *Sib-*  
 'thorp

5 *thorp* into his Bosome, and that  
 6 he might undermine Good Old  
 7 *Abbot*, whose Bishoprick he Co-  
 8 veted, he put it into the Kings  
 9 head to require the Arch-Bishop  
 10 to Licence *Sibthorp's* Sermon.  
 11 --- The good Old Man persisted  
 12 in his Refusal. *Whose Bishoprick He Coveted!*  
 13 This he can never prove to be  
 14 True, unless he can Prove himself  
 15 to have a Faculty of searching  
 16 the hearts of Men. I can hardly  
 17 think that *Ludlow* himself could  
 18 believe that so Wise a Man as *B.*  
 19 *Land* could be so Silly in any  
 20 thing as to conceit that A *B.*  
 21 *bar* should have been put to Death  
 22 or depriv'd of his Arch-Bishop-  
 23 prick (that it might be conferr'd  
 24 on him) for refusing to Licence  
 25 a Sermon. I never read or heard  
 26 that Arch-Bishop *Abbot* was e-

ver *Formally* Suspended: if he were, most certainly it was not for refusing to Licence *Sibthorp's* Sermon, but for that casual Homicide, which he was guilty of, concerning which, in the late *History of Oxford Writers* we find these words. 'At length he being found guilty of casual homicide, Retir'd for a time to *Guildford* in *Surrey*, the place of his Nativity; where he had erected an Hospital for Men and Women. Here you see the Occasion that the *Archiepiscopal Jurisdiction* was committed to *Five Bishops* as *Ludlow* reports p. 16. 'The King instantly suspended the Arch-Bishop, and also Confined him, and committed the *Archiepiscopal Jurisdiction* to *Five Bishops*, all of the *New Church of England*, and

*Sib-*

' *Sithorp's Patrons, viz. London,*  
' *Durham, Rochester, Oxford, and*  
' *honest Land of Bath and Wells.*

Let any man judge, whether  
honest *Land* were for *Novelties*  
or a *New Church*, that reads his  
Book: And whether it be not  
the height of Impudence for *Lut-*  
*low* to endeavour thus to Impose  
upon the World a conceit that  
*King Charles the First*, and his Bi-  
shops (of which Bishop *ANDREWS*,  
*BELLARMINE'S* Victorious *Anta-*  
*gonist*, was one) *Delign'd to bring*  
*in Popery*, p. 16. He Charges the  
King [*Horresia referens*] as an Ac-  
cessory to the Horrid Murders  
of those many Thousands of Mi-  
serable Protestants who fell in  
*Ireland*. Oh my Dear Coun-  
trymen, can you believe that such  
words could proceed from any o-  
ther Principle than the Instigati-

on of the *Father of Lyes!* Hear-  
 ken, I beseech you, to these words  
 of Our Gracious Sovereign speak-  
 ing in his own Defence against  
 this *Hellish* Calumny. 'Indeed  
 'that Sea of Bloud, which hath  
 'there been cruelly and barbar-  
 'ously shed, is enough to drown  
 'any man in eternal both infamy  
 'and misery, whom God shall  
 'find the malicious Author, or  
 'Instigator of its effusion. 'equall  
 'It fell out, as a most unhappy  
 'advantage of some mens malice  
 'against me; that when they had  
 'impudence enough to lay any  
 'thing to my charge, this blou-  
 'dy opportunity, should be offer'd  
 'them, with which I must be as-  
 'perfed. Although there was no-  
 'thing which could be more ab-  
 'horred to me, being so full of  
 'Sin against God, Disloyalty to  
 'my



'my self, and destructive to my  
'Subjects.

'God knows, as I can with  
'Truth wash my hands in Inno-  
'cency, as to any guilt in that  
'Rebellion; so I might wash  
'them in my Tears, as to the  
'sad apprehensions I had, to see  
'it spread so far, and make such  
'waste. And this in a time when  
'distractions and jealousies here  
'in *England*, made most men ra-  
'ther intent to their own safety,  
'or designs they were driving,  
'than to the relief of those, who  
'were every day inhumanely  
'Butchered in *Ireland*: Whose  
'tears, and blood might, if no-  
'thing else, have quenched, or at  
'least for a time repressed, and  
'smothered those sparks of  
'Civil dissensions, and Jealousies  
'which in *England* some men

B

'most

'most industriously scattered.  
 See, Reader, and Admire the  
 Charity of this Blessed Prince  
 Exprest in the Prayer he makes  
 upon this Occasion. 'Let the scan-  
 'dalous, and unjust Reproaches  
 'cast upon Me, be as a breath  
 'more to kindle my compassion;  
 'Give me grace to heap charita-  
 'ble coals of Fire upon their  
 'heads to melt them, whose ma-  
 'lice, or cruel zeal hath kindled,  
 'or hindred the quenching of  
 'those flames, which have so  
 'much wasted my three King-  
 'domes.

'O rescue, and assist those poor  
 'Protestants in *Ireland*, whom  
 'thou hast hitherto preserved.

'And lead those in the ways  
 'of thy saving Truths, whose  
 'ignorance, or errours have filled  
 'them with rebellious, and de-  
 'structive Principles.

I have lately seen in Print a Device to make people believe that the King was not the Author of ΕΙΣΩΝ ΒΑΣΙΛΕΥΣ who then? why, Bishop Gauden. At this I should Laugh heartily; but that I consider that the *Wickedness of the Lye* is as Notorious, as the *Absurdity of the Fiction*, that the Author of this Malicious Invention discovers himself to be a person *Near to Hell*, and *Far* from any understanding of the Difference of the *Genius* and *Style* of Writers. Bishop Gauden's Way of *Thinking* and *Expression* was as Different from what we find in this Admirable Book, as the *Glittering of Ice* from the *Shining of Diamonds*; or any thing that is most *Loose*, and *full of Air* from that which is most *Solid*, and *Compact*. I at-

tribute so much to the Wit, and Scholarly Education of LUDLOW, as to think He could not but Laugh in his Sleeve (as the Vulgar Phrase is) at the *Absurdity* of such a Fiction: neither can I conceive but that if He would most seriously peruse all that has been Written by Our Gracious Sovereign on this Subject, *The Rebellion, and Troubles in Ireland*, Defending his Innocency with that Strength of Reason, and Perspicuity of Expression; I say I cannot conceive but that if LUDLOW would but Read what the King has written in His own Defence, he would Condemn himself, if not for his Wickedness, yet at least for his *Shameful Inadvertency* in venturing upon so Notorious a piece of SATANISM, as this *Hellish* Calumny. Now,  
Reader,

Reader, let us consider the words of the Challenge of this bold Champion of Malice and Falsehood, *p.* 27. 'In whatsoever I have said, I have had a Due, and Faithful Regard to Truth, and do Challenge even *Pelling* himself (who ought for his own Vindication to do it, if he can) to Conyict me of Falsehood in any one Particular charg'd upon his INCOMPARABLE PRINCE.

I am as much Concern'd in the Challenge as Mr. *Pelling*, having in Many Sermons, Preacht on the Thirtieth of *January*, set forth the Praise of this *Incomparable Prince*, (tho not with so much Eloquence) with as much Zeal, and Ardency of Love to His Blessed Memory, as any Preacher in the Kingdom: And by the Help of God I shall be ever

ver ready to Contend with Any Man, or Any Number of Men, who shall Endeavour to Stain the Honour of so Gracious a Prince, so Sincere a Christian, a Person so Wonderfully Adorn'd with All the Excellencies of Wit, Learning, and Virtue. Whether I have *Convicted* LUDLOW of any Falshood, I leave to the Judgment of any Impartial Reader: And in Confidence that I have done so, I shall Conclude with these words of the *Psalmist*: 'What  
' shall be done unto thee, thou  
' False Tongue!

*F I N I S*





